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SERMON

PREACHED AT WHITE-HALL THE 5. DAY OF NOvember. ann. 1608.

BY

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11. Pſal. 2. 3. 4. verſ.

For loe, the wicked bend their bow, & make ready their arrowes vpon the ſtring, that they may ſecretlie ſhoote at them which are vpright in heart. For the foundations are caſt downe; what hath the righteous done? The Lord, &c.

THe parts are two. 1. the danger, diſtreſſe; 2. the deliverance. In the danger; 1. the προόιμιον, preamble, introduction, *quoniam ecce*, and ſome turne *quoniã* into *certè*; then haue you aſſeveration, *certè*, and demonſtration, *ecce*: 2. the proſequution, explication, narration it ſelfe. *The wicked bend, &c.* The preamble noteth two things: 1. that the wickednes of the wicked is inſeparable to him *Certè, verily*. His iniquity is bound vp in his hart, he cannot part from it. *The vngodly can ſet himſelfe in no good way. Let mercy be ſhewed to the wicked, hee cannot learne goodnes.* And then, *quid eo infœlicius, cui iam eſſe malum neceſſe eſt? ---monſtrũ nullâ virtute redemptũ.* 2. that his wickednes is not only inſeparable, but ſen-

Certè, eccè

Pſal.
Eſ. 26.
Senec.

Iuv.

sible and notorious, it may bee admirable and prodigious, such and so great as deserueth an *ecce*, *behold*. So that the very dore-posts of my text haue a sprinkling and blessing vpon them: *Certè* telleth you that the wicked wilbe wicked, *Can a Morian chandge his skin?* And *ecce*, that hee wilbe wicked with note,

Ier.

vt declamatio fiat, that he may be talked of for it.

But I must with *Abraham*, not sit still in my tent dore, I must go in to make prouision. If you walke further with me, you shall see *persons* & *matter* worth your seeing. A ternary of *persons*. 1. *the wicked*. 2. the *vpright in heart*, or *iust*. 3. *Iehovah*. the *things*, 1. on the part of the *wicked*, their *bow bent*, & *arrowes prepared on the string*, to *shoote*, and that *secretly*, & that *at the vpright in heart*, and *till the verie foundations be cast downe*. 2. In the *iust*, I finde nothing but suffering, bearing, for *iustus quid fecit? what hath the righteous done?* 3. In *the Lord*, his *being in heauen*, *beholding*, *examining*, and *finally rewarding*. But thereof anon. Meanewhile the hand of my text, leadeth you to these remarkable particulars. 1. the actors, *wicked*. 2. the patients, or spectators, *vpright in heart*. 3. the *indoles*, disposition, prouisiõ, furniture of the wicked, *their bow is bent, and their arrowes prepared vpon the string*. 4. their execution, *to shoote*. 5. the *adiunctum*, *in secret*. 6. the extent, *till the foundations be cast down*. 7. the reason. I see none, but the wickednes of the wicked, & in the vpright of heart, righteousnes it self.

Peccatores intendunt, &c.

The holy ghost in that dore of my text, frõ which we are already past, standeth at the dore of your hearts, & knocketh for attentiõ to all these. They are neither

fables, for *certè*, nor trifles, for *ecce*; they are both true, and great, & important. For what is there in the whole body of my text that deſerueth not this character *ecce* to be ſtamped vpon it?

1 *Behold*, that there ſhould be men vpon the face of the earth, ſtyled by the name of men, endewed with reaſonable ſoules, effigiated to Gods image, the deliberated workmanſhip of his owne divine hands, his generation, τῆς χειρὸς, yet ſuch as are hight in my text *impij*, *improbi*, without piety, without probity, godleſſe, graceleſſe, worthleſſe men, *peccatores*, (ſaith the vulgar) ἁμαρτωλοὶ, *ſinners* exceedingly ſinful, ſinners with ſeared conſciences, habituated, inured ſinners, from the crowne of the head to the ſole of the foote, inwardly, outwardly, nothing but ſinfulnes.

2 *Beholde*, that *their bow is ever bent*, that they are ſtrong & ſtudious, to worke miſchiefe, their braines exerciſed, their labours emploied, no contention of minde, no trauaile of body denied to the accompliſhment of ſin: not ſins of *ignorance*, ſinnes of *infirmity*, which wee all cõmit, but ſins of *induſtry*, purpoſe, delight; not ſins of *precipitation*, *paſſion* (as *Gregorie* calleth thẽ) but ſins of *deliberatiõ*, *reſolutiõ*, πιθῆσι, σωευδοκῶσι. 1. *Rom.* they doe them, and take pleaſure, liking in ſo doing: And *their arrowes are ever prepared vpõ the ſtring*, there wanteth but opportunity to looſen, and diſchardge them; alwaies full of the ſtrength, and ſpirit of wickednes, as a veſſel of new wine, labouring as the clowde of a burthen of vapor, ſo they of maliciouſnes, and ſwelling as the Spider with poyſon, only awaiting the time when to diſgordge thẽſelues, &

burſt with moſt aduantage.

Behold, in the third place, that their ſinnes are not ſinnes of pleaſure but horror, not ſinnes of delight, but cruelty, bloudſhed, none of thoſe eaſie, & gentle, and fauourable ſinnes, that touch not life, and hurte but their owners themſelues, as pride, prodigality, & the like, this is an armed, enraged, military ſinne, it *ſhooteth* forth arrowes, and darts, to pearce, to wound to ſlay, to bring to deſtruction.

4 *Behold*, that not contēt with it ſelfe, cruelty Imeane with hir owne effects, which perturbation of minde often bringeth foorth, and leaſure dearly repenteth; for the better proſpering, and ſpeeding of her bloudy hand, ſhe maketh ſubtilty hir aſſiſtant: *ſagittant in obſcuro*, ἐν σκοτομίνῃ, *in obſcurilunio*, it is ſkilfull, artificiall cruelty. *Crudelitatis horridus habitus, truculenta facies, violentus ſpiritus, vox terribilis.* Let cruelty looke and ſpeake like it ſelfe, and men wil bee warned to avoide it. *Tamberlaine* his bloudy tents made opē profeſſion what his meaning was. Here are *Cruelty* & *craft* coupled togither, a ſmoothed, diſſembled, diſguiſed cruelty. *Venite, ſapienter opprimamus eum* .1. *Exod.* They will be *cruell in oppreſſing*, yet they wil do it *wiſely*.

Val, Max.

Or if all theſe doe not moue,

5 *Behold*, it is a wonder, they can finde no marke but the *vpright in heart:*

6 *Behold*, it is a wonder, they can make no ende till the *foundations be caſt downe.*

7 *Behold*, it is a wonder, they can giue no cauſe of their malice, *the righteous* neuer offended them.

Eccè, *behold* all to gether; *wicked*, the actors; *bending the bow* &c. their diligence, eagernes; *to shoote*, their cruelty; *secretly*, their subtilty; *The vpright in hart*, their mistaken marke; til the *foundations bee cast downe*, their vnmeasurable extent; *and what hath the righteous done?* their vnreasonable reason.

The Actors, and Archers in my text are *impij*, *improbi*, *peccatores*, you knowe them already, they neither feare God, nor reverence man. They drinke wickednes like water, and adde thirst vnto drunkennes, that is, when they are drunken with sin, they thirst after it againe. This world of people, since it first had being, hath bin diuided into two disparate *species* and sorts of men, *wicked*, and *righteous*: betweene which two as betweene *Abraham* & the rich man, there hath euer bin χάσμα μέγα a great distance & gulfe, not in nature (*figmentum vnum*, one bloud, one breath, one image,) but in condition, conversation. This diuision first began when God set vp that wall of partition, betwixt the *seed of the serpent*, and the *seede of the woman*. The serpent hath had his seed ever since, γεννήματα ἐχιδνῶν, his *viperous generatiõ*, dedicated in *Cain* his first borne, and thence forth the line continued along in *Nimrod*, and *Cham*, & *Ismael*, & *Esau*, and many persons and people of the earth, *vncircumcised*, *vnholy*, *vncleane*, *the seed of the adultereſſe and witch*, *people of the curse*, *sonnes of Belial*, *children of disobedience*, *darkned in their vnderstandings*, *dishonored in their affections*, *defiled in their consciences*, *abominable*, *incredulous*, *and to everie good worke reprobate*. The counterdivided members of this diuisi- Gen. 3.

on thus ſundred the meanetime, God ſhall euidently and conſpicuouſly diuide at the ende of the world in the open ſight of men and Angells, and ſhall cut betweene thē as by an euen thread, with the two-edged ſword of his mouth, whē he ſhall turne the wicked to his left hand, and ſet the righteous at his right.

This diuiſion I finde in my Text, *wicked and righteous*, theſe, as commendable in their order & ranke, as the other damned & deplored in theirs. Thoſe are *impij καὶ ἐξοχὼ*, wicked in the higheſt degree, wickedneſſe giueth them *nomen & eſſe*; *hoc enim eſt totũ hominis, this is all they are.* The other, in the aime and purpoſe of the holy ghoſt, ſeeme to haue the abſolute and full compoſition of righteous men. For firſt they are called *recti corde, vpright in heart*, and afterwards *iuſti, iuſt men.* The former, *rectitudo cordis*, is the Canon and rule, The later, *iuſtitia* is the application & vſe of it. *Rectus corde* without *iuſtus* is not ſufficient, but *iuſtus* without *rectus corde* is ſtark naught. *Rectus corde*, is good, *Nihil mihi conſcius ſum*, but not complete, *non in hoc iuſtificatus ſum; rectus corde*, may ſay *gloria mea teſtimonium* &c. *my reioicing is the teſtimony of a good cõſcience*; but except he be *iuſtus* alſo, he hath not learned the rule of his maſter, *ſic luceat lux tua*, thy light muſt ſhine for the good of others. *Simõ Magus* apparantly to the eie of the world was as iuſt as any man, yet the Apoſtle told him, *Non eſt rectum cor tuum, thy heart is not right.* Here are both, & both muſt be: heart, & hand, habit & action, *radix & germen*, roote & propagation, *vprightnes of heart* is *bonum tuum, thine own good*, but *iuſtice* is ἀλλότριον ἀγαθὸν

Eccleſ. 12.

1. Cor. 4.

2. Cor. 1.

5. Math.

8. Act.

the good of others: the one keepeth thee ſtreight & vpright in thy ſelfe, the other diſtributeth *ſuum cuiq;* that vnto every calling and every perſon that rightly belongeth to them.

The wicked haue bent their bow and made ready their arrowes vpō the ſtringe. I need not acquaint you how eager & ſollicitous the wicked are to perpetrate wickednes, as a woman with child hath ſorrow til ſhe bring forth. Their artillerie is not far to ſeeke. Their *bow* hangeth not vp by the wals, their *arrowes* ſleepe not in the quiuer, the one is *bent*, the other are *prepared vpon the ſtringe*; in this ſenſe *Non eſt pax impijs.* As the ſea is euer working, and boyling like a pott of ointment, ſo they alwaies hammering, and fordging, ſome miſchieuous act. *Noctes ducunt inſomnes; operantur malum in cubilibus*, *they deuiſe miſcheefe in their beds*, and when it is light, they put it in practiſe. *Act.* 9. it is ſaid of *Saul* (as yet a perſequutor) that he went ἐμπνέων ἀπειλῆς, *breathing threatnings & ſlaughter* ... *& ſi non aliqua nocuiſſet, mortuus eſſet*, vnleſſe he had murthred the Saints, hee had wanted breath. The Pſalme ſaith, *Alienati ſunt peccatores à vulua, errauerunt ab vtero. They become ſtrange euen from the wombe.* This ſpurious, degenerous brood beginneth to be wicked betimes. Diuines wel obſerue, that originall ſinne and hereditary corruption, hath a quicker, ſtronger vegetation, and ſooner diſplaieth it ſelfe, in them, then in other men. *Tiberius* would often ſay of his ſonne *Caligula* that *he liued for the ouerthrow of him, and hu people, & ſe natricem populo Romano, Phaëtontem orbi terrarum educare*, and that

2. *Haue bent &c.*

Eſay 48.

Mich 3.

Pſ. 58

Sueton.

he bred a serpẽt to the people of Rome, an incendiary & firebrand to the whole world. There you haue one of that serpents seed, whereof I spake before. *Alexander Ægæus* called *Nero* his scholler πηλὸν ἄιμαλι συμπεφυρμένον *clay* not mingled with water as other mens, but, *macerated in bloud*. He saw a sanguinary dispositiõ in him: To his freinds that congratulated the birth of him, *Domitius* his father answered, *scitote ex me & Agrippina nihil nisi infaustum, et horrendum, et publicè nociturũ potuisse procreari*. Such egge, such bird; there is *alienatus à vuluâ*, one estranged and corrupted frõ the wombe. Examples are infinite. *Saul* had euer his bowes and arrowes ready against *Dauid*. *Hee sought him as a fly, and hunted him as a partrich vpõ the mouñtaines, as Dauid* spake. A right archer, and fowler indeed. So were the *scribes* & *Pharises* against our Sauiour. They watched him vpon all occasions ὅπως παγιδεύσωσι, *how they might catch him*. So the *Arrians* against the Orthodox, *Athanasius* by name, the great Atlas, for diuerse yeares, of the christian world. It is a world to read, how with their bowes, and arrowes, of implacable hatred, and indefatigable deuilish policies neuer vnbent, neuer intermitted, they persequuted that Saint.

1. Sam. 26.

3, 4. *To shoote priuily.*

From their inclination, propensiõn, promptnesse to mischiefe, Come we to their practise. They beare not their bowes & arrowes as skar-crowes in a garden of cucumbers, to fray, but *to shoote*, not at stakes, but men, their arrowes are *iacula mortifera*, 7. *Psal.* *deadlie arrowes*, & least they should faile to hit, they take advantage of the darke, of privacie and secretie.

They ſhoot *privilie*. Now this is the couenant of hel it ſelfe. For what created power in the earth is able to diſſolue that worke which *cruelty* & *ſubtiltie*, like *Simeon* and *Levi*, ſiſters in euill are combined, and confederate to bring to paſſe? Where ſubtilty is ingenious, inſidious to inuent, cruelty barbarous to execute. Subtilty giueth counſaile, cruelty giueth the ſtroke. Subtilty ordereth the time, the place, the meanes, accõmodateth, cõcinnateth circumſtances, cruelty vndertaketh the act; ſubtilty hideth the knife, cruelty cutteth the throate; ſubtilty with a cunning head laieth the ambuſh, plotteth the traine, the ſtratageme, and cruelty with as ſauage an heart, ſticketh not at the dreadfulleſt, direfulleſt obiects, ready to wade vp to the anckles, the necke in a whole red ſea of humane, yea country bloud; how fearefull is their plight that are thus aſſaulted? It was the caſe of our firſt parents. The Serpent commeth vnto them with faire words and *fierie darts*, ſubtilty, and cruelty. *Proponit quod delectabile, ſupponit, quod Exitiale. Vngit, pungit.* His, *eritis tanquã dij*, *you ſhalbe as Gods*, made them like deuils. Thus righteous *Abell* was betraied, and butchered by his vnnaturall brother. *Egrediamur foras*, come brother, *Let vs go walke and talke together*. Meane time whileſt the tõgue anointeth him with oile, the hand murthereth him. *Ioab* killeth not *Amaſa* like an open foe. *Eſtne pax mi frater*, *brother is all well?* was the vnſuſpected traine to make way for his fatall weapon. All theſe ſhot *in obſcuro*, *privilie*, and by ſtealth, it is the ſafeſt & ſureſt ſhooting. Elſe what doth *Iudas* with a kiſſe, and *all haile* in his

mouth, in the very forefront of his treaſon? What ſo many wolues in ſheepes-clothing? or Deuills frō the blacknes of darknes, in the formes of Angels of light? Or locuſts from the bottomleſſe pit with womēs faces? Or Hyæna with the call of a man? Or the *Syren* with notes of melody? Or the Crocodile with teares of mourning? Or the whore of *Babylon* with her cup of fornications golden without, and ſugred within, that the kings of the earth may be drunke, and die as it were ſenſeles, and ſleeping? Or finally whie doe the rankeſt impoſtors and ſeducers of the earth, write *pharmaca, medicines* vpon the outſide of the boxe, whē they deliuer *venena, poiſons*? You ſee what mettals the wicked are tempred of: edged with cruelty, & backt with ſubtiltie. They carry both the *Lion* & the *Foxe* in their breſts, as *Carbo* ſpake of *Sylla* (the *Scylla* indeed and wrecke of the Roman people) In imitatiō of whom rather then of St *Peter*, they write of *Alexander* the 6. that *intrauit vt vulpes*. There is ſubtelty, *regnauit vt leo*, there is cruelty, (for he was tearmed *ſpongia ſanguinis, a ſponge of bloud*) and to make vpp the full period of all his acts and monuments, *mortuus vt canus, he died like a dogge*.

5. *At the vpright.*

But againſt whom is this double engine prepared? If they will needes ſhoote, let them take their marke aright. Let them ſhoote at him that ſhooteth at thē, the great *Nimrod and hunter before the Lord, the deuill 6. Epheſ.* he ſhooteth the arrowes of temptation & death, let them ſhoote the arrowes of praiers, and orilons. Or let them ſhoote at the wicked the limms of the deuil. *Diluculo interficiam*, I will *make haſt* (ſaith *Dauid*) *to deſtroy the wicked from the earth*. Not ſo.

Pſal. 101.

Seldome ſhall you ſee the wicked againſt the wicked. *Squama ſquamæ coniungitur, they ſtick too cloſe together*, they ſymbolize to nearly in wickedneſſe (vnleſſe by an overruling hand of God, and ſome extraordinarie iudgment, ſomtimes they turne their ſwordes each into others boſome, and are drunke with their owne bloud, as with new wine) But for the moſt part, even for that league, & kindred of wickednes, which they all hold, be their ſects and profeſſions of wickednes neuer ſo different, their rites, and religions neuer ſo oppoſite one to the other, yet *Marſupium* (they ſay) *ſit vnum omniũ noſtrûm, Let vs all haue one purſe*, there is *concors diſcordia*, an agreement in their diſagreements, an vnanimous cõſent in them al to bande againſt the innocent: *Cõiunctis caudis*, though *adverſis vultibus*: Foxes will make ſhift to carry firebrands in their tailes to burne the cornefields. Thus *Herode*, and *Pilate* notwithſtanding their priuate iarres, could quickly put themſelues in tune to Crucifie Chriſt. And Scribes, Phariſees, Sadducees, Herodians, Roman ſouldiours, Iewes and Gentiles, though *nõ Conuentur*, they conuerſe not in many things, yet [*deponamus hic inimicitias*] leaue their quarrels & grudges at home, if the cauſe be againſt the righteous. *Meletians*, and *Arrians* at the firſt were at variance betweene themſelues. At length in the common purſuit of the church, they became ὁμόψυχοι and ὁμώνυμοι, ſo knit togither in amity, that they exchãged names, and *Arrians* were called *Meletians*, *Meletians Arrians*. Ten ſeueral nations, 83. Pſal. *faciunt vnitatem contra vnitatem* (to vſe *S. Auſtins* word) *make an ve-*

Iud. 7.

Prov. 1.

Niceph.

nitie,or rather a cõſpiracy againſt one people of the Lorde. The reaſon is,the wicked with the wicked agree *in multis tertijs,in many thirds*; but the wicked with the righteous (except in the nature,and ſhape of man,)communicateth in nothing.*Quoniam invtilis eſt nobis, & contrarius operibus noſtris,&c. The righteous is wholy vnprofitable to vs, and contrarie to our workes.His life is of an other faſhion, wee cannot abide to looke vpon him.* 2.Sap.

6.Til the foũdations.

Let al this haue his paſſage. They *ſhoote*,and ſhoot *priuily*,and that *at the vpright of heart*.But *filij hominum quouſq;*?How long,O yee ſons of men! Is your malice vnexorable as the graue?Deepe and bottomles as hell?*O ſworde of the Lord* (cry they in the Prophet *Ieremy*) *how long will it be ere thou ceaſe? returne into thy ſkabberd,reſt,and be ſtill*. O yee arrowes of the wicked,how lõg?Returne into your quiuers.Not, *till the foundations be caſt downe*, and not a ſtone ſtãding vpõ a ſtõe, nor a ſoule breathing vpõ the earth, that beareth the name of a righteous mã.Truth muſt firſt be baniſhed frõ the earth & righteouſneſſe troddẽ down as mire in the ſtreets, & Chriſt driuẽ out of his kingdome amõgſt vs,or els no peace.In this caſe the wicked is like the beaſt, *nõ numerat*,cãnot endure a *ſeed*,a *remnant*,a *berry here and there in the vtmoſt boughes,not one* that profeſſeth to know God, *no not one.Vtinam Pop.Rom.Vnam haberet cervicẽ*, was the wiſh of *Caligula*, *that the people of Rome had but one necke*,that at one blow he might cut it of: ſo theſe of the righteous.*Venite,diſperdamus eos de gente* 83.Pſ. *Come,let vs cut them of from being a nation, and let*

the name of Israell be no more in remembrance. 137. Ps. The voice of *Edom* was like vnto it, in the day of Ierusalem, *Exinanite, exinanite vsq; ad fundamenta in eâ, Downe with it, downe with it even vnto the groũd.* It was *Pharao* his pollicy for the rooting out of Israell *quicquid masculini sexus, all that is borne male cast it into the river.* And *Hamans* pollicy in procuring those letters of the King for the killing of the Jewes in al the prouinces of his kingdome. *The foundations must be cast downe.* Exod. 1

The last is the cause of all this bitternes, which in the righteous I finde none. For *what hath the righteous done?* The subiection or answere implied must needs be, *nihil*, iust *nothing.* But *Aristides* must be banished out of Athens, *iustus quia iustus*, for no other cause but for iustice, and Christians must be thrown to the Lyons, *Christianus quia Christianus. Davids* apology to *Saul* is, *wherefore doth my Lorde thus persecute his servant? what haue I done? Or what evill is in mine hand? O Lord my God* (Psa. 7.) *if I haue done this thing, &c.* nay, if I haue not done the contrary, *then let mine enimie persecute my soule, &c.* but *when they were sicke I put on sackcloth, and mourned for them as for mine owne mothers sonne*; this was all the hurt I euer did them. 1. Sam. 12. *Behold* (saith *Samuell*) *here am I, beare recorde. VVhose Oxe haue I taken?* Or *whose Asse haue I taken? Or to whom haue I euer done wrong?* They *answere, Thou hast neuer done vs wrong.* Wherfore then do yee call for a king? *VVhat iniquity haue your fathers found in me?* saith God. 2. Ier. *VVherein haue I grieued thee? Testifie against me.* 6. Mich. *VVhat hath the iust dõe?* 1. Sa. 26.

Ma-

my good deeds haue I done amongst you, for which of my good deedes? saith our Sauiour in his Gospell.

Ioh 10.

The conclusion of all is, *Oderunt me gratis.* The righteous Lord, and his righteous Christ, and their righteous seruants suffer these wrongs from the wicked without cause.

Psal. 35.

You see what aggrauateth. Men as innocent as innocẽcy it selfe, yet persequuted with mortal, immortall hatred, both by force and fraud, and that to their vtter extinguishment and eradication from the face of the earth. So much of the distresse: the deliuerance which was my latter part, I referre to conclude with.

Application.

The wicked bend their bowe &c. Haue I spoken all this while as to men that slept? Or doth any man aske me *in fine narrationis, at the ende of my tale, quis est hic what meaneth the man?* As when the high Preist adiured our blessed Sauiour, *Art thou the Christ, the sonne of The liuing God?* & Pilate the like, about his kingdome, *Art thou the King of the Iewes?* His answere was, *Thou saiest it*, what need more words? So the very words of my text only read and recited in your eares doe sufficiently declare what my meaning is. I say againe (which were enough for application) *The wicked had bent his bow, and made ready his arrowes vpon the string, to shoote privily at the vpright in heart, and our foundations must haue bin cast downe and what had the righteous done?* *Certè*; it was as sure as that we haue breath and being, to praise the name of our God, who are heare mett together. It is no fictiõ, as that (they wil tell you) of Squire out of Spaine, you know the author. It is no questiõ betweene them

Eccles. 22.

Certè.

Pag. 34.

and

and vs: *for Catholikes* (they say) *no lesse then Protestãts admit the due detestation, Ergo* the true confession & conviction *of it. It was not done in a corner*; It was a *spectacle to God and Angells and men.* It is not so auncient & superannate as the story of Pope *Ioxe*, which hath gained by the age of it, now skarsly to be beleeued. This was *recenti memoriâ factum*, a matter *of yesterday*, this very day three yeares, the fift of Nouẽber (blessed be Gods holy name) did this popish prodigious brat suffer abortion. I must adde the *Eccè* to, *Behold.* But an *eccè* of an higher straine thẽ any other in the booke of God; not an *eccè* as at a pyramis, or Pharos, or *Colossus solis*, or any the like wonderfull but with all delectable and pleasing obiect, rather an *eccè*, as at some portentuous comet, or fearfull firie meteor in the aire which men behold, both with wõder & horror. *Eccè.* I may be bold with the tongue of *Moyses Deut.* 4. to saie, *Aske of the daies of olde that haue beene before you, since the daie that God created man vpon the earth, and from the one ende of heauen to the other, si facta est aliquandò huiuscemodi res, if euer the like thing were done: and it* may bee answered by that of the 12. tribes of Jsraell concerning the dismembred *Levites* wise 19. *Iud. Nunquam res talis facta est in Israel ex quo, &c. The like was neuer done nor heard of in Israel* nor throughout the world since the first day that mã was created. When Sixtus quintus began his encomiasticall oration of the Jacobine that killed the French King, he taketh the words of the Prophet *Habbacuk* for his entrance. *Behold, a worke wrought in your daies, you will*

Pag. 6.

Eccè.

1 Habb.

not beleeue it when it ſhall be tolde you, a poore Friar hath ſlaine a king, not a king in paper, a painted king, but the great king of France, &c. *Antiſixtus* returneth them vpon him againe, *Behold a worke wrought in our daies: you will not beleeue it when it ſhall be tolde you*. Our holy father the Pope hath defended a moſt nefarious parricide, regicide. I haue more right to the words then they both, togither with the preface vnto them. *Aſpicite in gentibus, & videte, & admiramini, & obſtupeſcite, ſee and behold and wonder and bee aſtoned*, let me adioine from the 13. of the Acts where the place is alleadged, ἀφανίσθητε, *vaniſh*, ceaſe to haue power in your ſelues to ſee or thinke any more, *quia opus factum in diebus noſtris*, ſhal I ſaie, a *worke* done? No, it was the worke of the Lord *in die illâ*, that it was not done: but an attẽpt & parturitiõ of a worke brought to the very inſtant of birth, ſuch as let ſtrangers heare the report of, they cannot beleeue it. *Behold*, that which ſo many millions of eies, ſince thoſe windowes were firſt opened in the head of man, to behold the light of heauen, I ſay ſo many millions of eies in their ſeuerall generatiõs, now ſunke down into their holes, and conſumed within their tabernacles neuer ſaw: neuer thoſe glorious and conſtant lights of the firmament, thoſe cleare and chriſtalline eies of nature, which walke through the whole world, and giue no reſt to their temples, the ſunne that wardeth by daie, and the moone that waketh by night, they neuer ſaw the like, I ſay not for the *individuum*, but not for the *ſpecies*, though let them not deceaue themſelues nor you, this was not *ſpecies* but *monſtrũ*. They wil bring

you precedents to this from Antwerpe, & the Hage and I know not whence. A ſuccedent I graunt, nearest vnto it of all others, I thinke from hence it tooke light, in the yeare 1606, whē Boris the vſurping Duke of Moſcua foreſeeing his death, placed in a ſubterraneous vault of the pallace, a ſtatue with a burning lampe in the hand of it, the burning to continue till it ſhould take a traine of powder, purpoſly hid there to haue blowen vp the Pallace, & deſtroied *Demetrius* his rightfull ſucceſſor. But it commeth far ſhort of this. Gallob. to. 8

Impÿ.

The *wicked*: and what God hath ioigned, let not me put a ſunder *eccè, impÿ, behold the wicked*, wicked with an *eccè*, demonſtrable, rather indemonſtrable wicked, we demonſtrate not *principia*, theſe were principles and firſt heads of impiety. They may be articled as the deuill in the goſpell ὁι πονηροὶ *the wicked*, the moſt abominably, deſolately, deperditely wicked of all others, in whome was the *roote* of wickedneſſe, and the *deepnes of Sathan* had poſſeſt their hearts. Mē of wicked witts, wicked wills, wicked hands, wicked labours (it was *labor improbus* indeed) wicked diſpoſitions, wicked deſignes, wicked names (ſome of them) wicked vowes, wicked othes, wicked ſacraments, wicked praiers, wicked religion, wicked all things. *Their offrings of bloud wil I not offer*, ſaith the Pſalme. *Apud Barbaros* (ſaith Lactantius) *ſacrificatum cum humano cruore*. Barbarians ſacrificed with mans bloud. He goeth a ſtep farther: *Latini non expertes*. The Latines are not free ſtom it: and addeth *Latialis Iupiter etiam nunc ſanguine colitur humano. Etiam nunc*, *even at* Pſal. 16. Lib. 1. de fal. rel. 21.

this day (but how long, Lord, righteous and true, before thou auenge it?) the Latine, Laterane Iupiter, or rather *Saturne*, the deuourer of his children, or rather *Moloch*, must be sacrificed vnto with humane bloud. *O dementiam insanabilem* (the same father) *incurable madnes*, when sacrifices are so sacred and execrable, sacraments for assasinates, masses for massacres. *Quid illis isti dij amplius facere possent si essent iratissimi, quàm faciunt propitij, cum suos cultores parricidijs inquinãt?* Is this religion? *Nonne satius est pecudum more viuere, quàm deos tam impios, tam prophanos, tam sãguinarios colere?* were it not better to be without religion? I say no more of them: *Populus Romanus est. Nec breuiùs potui, nec apertiùs.* Bernard spake of the citizens, I of the members and disciples of the Church of Rome. *They belong to Rome*, that *Lerna malorum*, where *Hydra, the beast with many heads* dwelleth, the *Colluuies* and common sewer of all infande wickednes, where no lawe of God nor man, nature nor nation escapeth breaking: where *Dominus Deus noster papa*, with a plate of *blasphemy* nailed on his browe, the greate *Archimandrites* of the worlde, and his stables and stalles of vnhallowed breasts, *fax sacrificulorum, grex monachorum, armentum Cardinalium*, with their decrees and decretals, canons and glosses, bulles, breues, & indulgences haue concluded & caused to be done, & after the doing dogmatized, defended more outragious, exorbitant wickednesse then euer hath beene red or heard of vnder the cope of heauen. The *woman iniquity Zach.* 5. which was carried into the land of *Sennaar*, *vt ædificetur ei do-*

Cap. 18.

Ber. 4 de Consid.

mus, hath bin long ſince tranſported into the cittie & church of Rome, *vt ibi ponatur ſuper baſin ſuam*; there is hir ſureſt dwelling.

The wicked *bend their bowe*, when they wreſt & pervert ſcripture; & *make ready their arrowes*, when they ſend forth ſharpe and ſophiſtical arguments, witty & wily pamphlets, and *ſhoot priuilie at the vpright in heart*, when with their ſubdolous & ſly inſinuations of reconciling them to the mother church, and converting their ſoules they overreach the ſimple & credulous. This they do daily. But theſe are not the archers I now meane. They are of an other band, *pyrobolarij*, they ſhoot wild-fire, hell-fire. Their *arrowes* haue *ſpirtum in alis*, *winde in their fethers*, (they ſhould haue flowen and blowne with a witnes) & miſerable deſtruction in their heads. Such archers, ſuch artillery neuer was. No meruaile; they were Roman archers, and their artillery was ſhaped in the ſhop of *Ieſuits* and *Prieſts* (I ſeuer them not, *Iannes & Iambres* are fellowes in ſorcery; and the Libbard & Lyoneſſe, though of diuers kinds, will company togither to make a Leopard, Jeſuits and Prieſtes, to doe a miſchiefe) I ſay of *Ieſuits and Prieſts*, the cunning *Pyracmons* and *Cyclopes*, fireworkers in the world, and maiſters of all villanies. Theſe ſhoot not at clowtes, but Crownes, Sceptres, Monarchies, Empires; not at crowes, but men, Kings, Queenes, Princes, peoples, ſtates; not for wagers & paſtime, but to make havock and waſt vpon the earth, and to bring al that withſtādeth or offendeth, to vtter deſtruction.

Intẽderunt arcum &c.

Zach. 9.

Ambroſ.

The *bow* that the wicked in my chaſe bent, was nei-

ther of yron, nor ſteele. A man may *flee from the iron weapons Iob.* 20. & *a bow of Steele* hath beene broken by the arme, *Pſal.* 18. This was a bow of a ſtronger, tougher making, & more vnreſiſtable ſtuffe, I meane a *Cellar* of ſtrong ſides, & impenetrably thicke wals, darke and deepe, cloſely compact, that is as much as to ſay, *hard-bent*, where little or no vent, and paſſage was left for the breath and furie to iſſue out, like the amphora or pitcher in *Zacharie*, wedged with a talēt of leade at the mouth of it to keepe in the ſtrength. It was as wel and as ſtrongly *ſtrung* with 36. barrels of gun-powder great and ſmall, for the more violent eiaculation, vibration, and ſpeed of the arrowes. Their *arrowes* were fagots, billets, peeces of timber, barres of iron, maſſy ſtones, togither with all the timber in the beames and iuices, al the rubble and ſtones in the wals of that great and glorious pile, rather pallace of building, where they framed their engine. The *Campus Martius* they were to ſhoot in, the ſoile, the ſeat, the very centre of the parliament-houſe. Their *marke* the faireſt in the field, the talleſt poppies in the gardē. *Fight neither with great nor ſmall, ſaue onlie with the king of Iſrael*, was the chardge, 1. *Reg.* 22. here otherwiſe, ſhoot not only at the *king of Iſraell*, but at *reginam à dextris, the Queene at his right hand*, and *principem haredem* at his knees, at the *counſaile* both of ſecreſie and ſtate, at *Moſes* and *Aaron*, prelate and potentate, *angulos populi*, & *angelos domini*, at all the *worthies of David*, the firſt, ſecond, and third rancke, the *great Sanedrim*, the ſtrēgth & flower of the land, the whole land it ſelfe in collection and repreſentati-

on, the 3. eſtats, 3. eſſential parts, like the head, heart, and liuer, without either of which no life of pollicy is. This was their archery, and this had ſurely come to paſſe, (the arrow was euen then *vpon the string*, their doomeſ-day was come, the candle and match were in the hand) to the vtter extirpation of the King and his race, the alienation of the ſceptre of Iudah, the extinction of Preiſt and ſacrifice, everſion of Nobles, and their families, extermination of Chriſt and his Goſpell out of the kingdome, profligation of iuſtice and religion, if our gracious Lord God (by the reuolution & returne of yeares, now publikely and ſolēnly thrice bleſſed, and to the lateſt generation of the world to be bleſſed for euer) had not giuen warning to thoſe that feared his name, *vt fugerent à facie arcus*, to fly from the rage of this bow, by *letters* more then hieroglyphicall, ænigmaticall, interpreted by a wiſedome more then humane, not leſſe then angelicall. But *ne glorietur, let not the wiſeman glory in his wiſdome. Da veniam imperator*, pardon me gracious Soueraigne, it was not fleſh and bloud that revealed theſe myſteries and riddles vnto you, *ſed Pater qui in cælis & angelus magni conſilij*, your father & Sauiour that is in heauen. You haue ſeen their *bow* & *arrowes* artillery, weapons, engines, ordinance for battery, more then double, centuple Canon. *Iouius* writeth of *Alfonſus* D. of Ferrara, that hee made with his owne hands 2 pecces of ordinance *inuſitatæ magnitudinis & violentiæ*, the one of which had to name *terræ motus*, *earthquake*, the other *Cacodamon*, the devill himſelfe, ſo was this of theirs. Aug.

They had bent their bow & made ready their arrows vpon the ſtring: and bee not deceiued in them. Crie not *peace, peace, all is well*. Their bow ſtandeth euer bent, and their arrowes are euer prepared. *Pharetra eorum ſepulchrum patens* Ier. 5. *their quiver is an opē ſepulchre. Gens immitis at q; intractabilis, & adhuc ſubdi neſcia, niſi cum non valet reſiſtere.* The Aſpe lyeth in her hole & waiteth for the warmth of the ſunne. The Lyon lurketh in his den, and watcheth for his fittеſt ſeaſon. Their quiet and forbearance is *rebus ſic ſtantibus*, whileſt it is, as it is; but *rebus cadentibus*, let ſome declination of the ſtate be, let the vigor of iuſtice and rigor of execution ceaſe a while longer, and they multiply & ſwarme as they haue done, you ſhall ſee them betake themſelues to their bowes and arrowes againe. *Echidna Excetram*, is the prouerbe, & *de radice colubri egreditur regulus* 30. Eſ. Of a *Serpent cōmeth a ſerpēt*, & of a viperous & traiterous brood, looke for vipers and traitours. One complained to *Phillip* of *Macedon* whoſe treaſon the king had made vſe of, that his people called him traitour. The King anſwered, *Rudes ſunt Macedones, & ſcapham vocant Scapham*. The people of Macedō are a rude & plaine people, and call a traitor a traitor. *Liberaui animam meā*. When ſuch are the Maſters, ſuch will the ſchollers & diſciples be. When ſuch their principles, ſuch wil be their practiſes. Though one vault be diſcouered & couered againe, yet ſo long as that other more deepe and dangerous vault remaineth. *prauum & inſcrutabile cor, a wicked and vnſearchable heart*, an endleſſe and liuing veine of powder & ſalt-peeter, an

Bern. 4. de Conſider.

Ier. 17.

ever

everlasting burning Ætna, of rooted, engraffed, settled maliciousnes against Christ and his members, Looke for no better from them.

-- *Si fas cædendo cælestia scandere &c.*

will every Iesuite and Preist, Iesuited and reconciled *apostata, transfuga*, mal-content say, if this bee the way to the kingdome of heauen, thus I may meritt, & shine as a starre in the firmament, by embruing and bathing my handes in the bloud of a king, I will bee a starre. The end of their preparation was, *to shoote*, & *shoote closely*. Cruelty executeth for them, surtelty directeth. These were cruell enough, when they shott at all. And they were subtile enough when they said to a vault in the ground, couer vs; and vvent downe into a mine of the earth, as it vvere quick into their graues, out of the land of the liuing into the regiõs of death, the territories of *Sathan*, the Limbus & border of hell to hide their vvickednesse. VVhether the one or the other, both were transcendents not to be placed in the classes or rankes of hitherto experienced or practised wickednesse.

Vt Sagittét in obscuro.

Cruelty is the ensigne and badge of that church. the habit of the harlot is according to her heart, *skarlet and purple*, hir diet, the diet of the Cannibals. *I saw hir drunken* (saith the Apostle) *with the bloud of Saints.* καὶ ἐθαύμασα ἰδὼν θαῦμα μέγα, *I wondred to see hir so wonderfully drunke*. The Citty was first founded in bloud; the bloud of a naturall, germã brother. And the papacy also foũded in bloud, the bloud of a naturall leidge Lord and Emperor: at what time, it was truely written,

1. *Sagittant.*

Apoc. 17.

---*Suffocas Phoca imperium, ſtabiliſq; papatum.*

Gul. Stamphurdius. Emperour and Empire muſt downe to aduance the popedome. The iſſue of bloud hath runne ever ſince, & cannot be ſtopped to the worlds end. It was wel obſerued, that at one & the ſame time were theſe three *Bonifacius* 3. *Vniverſalis Epiſcopus*, *Phocas Caſaricida*, & *Mahumetes Arabs*. *Mahometiſme*, and the *Popedome*, & *the murthering of chriſtiã Emperors and Princes* began at once. So that as the Pope hath gottẽ to name, *domeſticus Turca*, *a homeborne Turke*, ſo the Turke may as iuſtly bee called *exterus Papa*, *a forraine Pope*, they cõmunicate ſo nearly in cruelty. Now the greateſt ἑκατομβαῖον, feſtiual cruelty, ſolẽnity & feaſt day of ſacrificing & ſlaughtering the ſeruãts of Chriſt, that Rome ever kept, had beene that, without Gods mercifull preuention, which was now intended. It greiueth them to heare it ſtiled Pag. 6. *ſingular from all example*. But ſo it was. Neither ſhall all the *indices expurgatorij* in the worlde, blot out the memorie of the fact, or eaſe them of this attribute. Deteſtable I confeſſe was the mind, & not leſſe the memory of *Nero*, who cauſed the citty of Rome to bee fired in twelue places at once, that he might ſee an image of the burning of Troy. Himſelfe ſate ſinging the meane time. It was the loſſe but of houſes & goods. Sabellic. *Heliogabalus* vpon one of their feaſt daies, when the people had taken vp their places in the theatre before day, to behold the ſports, cauſed a nũber of ſerpents & venemous wormes to be turned in amongſt them, to ſting them to death, the acting whereof was much to his comfort; it was the wracke

but

but of common people. *Maximinus* for the immanity of his mind & doings, was vsually tearmed *Cyclops, Busiris, Phalaris, Typhon.* Al these were *Abaddons, Apollyons*, destroiers of nature and mankind. The storie saith of *Annibal*, that his vertue for the most part *sævitiâ constabat, consisted of cruelty.* When it cōmeth to report of *L. Sylla, Vix mihi verisimilia narrare videor*, I scarsly seeme (saith the story) to speake likelyhoods. Hee stroue to be sirnamed *Fœlix* for cruelty. *En quibus actis*, saith the authour. He kept a Register and Kalendar of al his bloudy actes. *Cuius tamen crudelitatis C. Marius invidiam levat.* Yet doth *C Marius* iustifie *Sylla.* You haue heard before of the cruelties of *Caligula.* But of *Nero* (*Suetonius* telleth you) *debebatur hic partus moribus Ro. qui Caligulæ nomen ac titulos obscuraret. Nero* must be borne to iustifie *Caligula. Nihil extra humanam figuram Tartarus nisi fera bellua. Dubravius* affirmeth it. The Tartarian is a savage beast in a mans skin. Adde vnto al these as famous in their times and generations (if bookes bee true) the Spaniards amongst the poore Indians. But frō the 5. of Nouember was three years henceforth, til time shalbe no more; Let the name of *Nero* with the rest, rest in peace, and bee buried in silence, and in steed of *Syllan, Marian, Scythian, Tartarian, Barbarian Turkish, Spanish*, Let Romish, Popish, Antichristian, Catholique, Catacatholique cruelty be a proverbe, astonishment, hissing for all nations and ages to come.

Val. Max.

Id.

As for their subtilty, doubt not of it. Whose very profession is to be false-prophets, seducers, Anti-

In obscuro.

christs, their religion a *mystery of iniquity*, and their working vneffectual without *strong illusions*, & *lying wonders*. Especially where the great Mercurialists of the world for wit & deuises, those πολυμήχανοι, (as they called Archimedes) ἑκατόγχειρες, *centimani* that haue a finger in the menaging of al Christian states, are at one end of the busines. I meane the *Iesuits*, ψευδώνυμοι *Iesuitæ*, falsly-named Iesuits; Iesuits by antiphrasis, (some say) as those Emperors were called *Africani*, *Asiatici* & the like, because they were most opposite and maligne to those countries, so these most contrary and fatal to the name of Iesus. With others *Iesuitæ* by *Aphæresis*, *Suitæ*, as *regulares* were named *gulares*, *epicuri de grege porci*, for their swinish & impure liues. With others *Iesuitæ* by *diæresis*, almuch as to saie, *Iesum vitæ*, who in their whole order, institutes, practise, say in effect to Christ as the deuills did, *Quid nobis & tibi Iesu? What haue we to doe with thee o Iesu?* Lastly. *Iesuites* by παρωνυμία *agnomination Iebusites*: and then whilst the *Iebusite* (or his proselite) is in the land looke for no good to Israel. Their names are diuerse according to their natures and manners. *Ignatiani* in Spaine, *Theatini* in Italy, *Iesuini* in Campania, *Scosiotti* in Ferraria, *Presbyteri* S. *Luciæ* in Bononia, *Reformati sacerdotes* in Mutina, *aliaq; passim nomina habent*, together with sundry other appellations as Pap. *Massonus* reporteth, but commonly best knowne by the name of *Iesuites*, And what are those? The Iesuits catechisme telleth you, not such men as we are. *They haue 2 soules in their bodies* (he might as wel haue said, ten soules) *a Roman soule in Rome, and*

In Paulo. 4° 1. Lib. 17.

a french ſoule in France, ſo an engliſh ſoule in England. They vſe to make a ieſt at perfidiouſnes & trechery, for aſke them amongſt their frieinds what a *Ieſuite* is, they anſwere, *every man.* 3. Lib. 26.

---*Quo teneam vultus mutantem Protea nodo?*

what meanes ſhal we find to encounter theſe chādglings, *Camæleons*, theſe *Mathæos tortos*, crooked apoſtles, *Tortuous Leuiathans*, as ambiguous in their anſweres as Λοξιὰς in his oracles, this ſerpent ſurrepent generation, with their Mæandrian turnings & windings, their mentall reſeruations, their amphibolous, amphibious prepoſitions, whieh liue, as thoſe creatures part in the land, part in the water, ſo theſe halfe in the lipps, halfe in the heart and conſcience. Of which I may ſaie, as S *Ierome* of the letters of *Iouinian*, *has præter Sybillam leget nemo.*

---*Non lectore tuis opus eſt ſed Apolline ſcriptis,* Martial.

they are not to be vnderſtood by any mortall man. what hope of truth and ſimplicity from theſe or their impes, when they haue not only practiſed through infirmity of fleſh & puſillanimitie, but with the faces of Sodome and Gomorrhe haue patronaged, publiſhed, perſwaded to the whole world the lawfullneſſe of their heterogeneous, mungrell propoſitions? Frō henceforth therfore let them eaſe the inhabitants of Crete from that deſerued infamy which the Apoſtle laieth vpon them Κρῆτες ἀεὶ ψεῦσται; & adde vnto theſe the *Cilices* & *Cappadoces*, nations renowned for falſe hood, whereof the prouerbe was Τρία κάκιστα, Cretes Cilices Cappad.

And let thoſe ψευδῶν ἄνακτες *Kings of lies*, as *Andromache* called the Spartans, and *trilingues Siculi*, as

Apuleius called the *Sicilians*, togither with all their companions, craftesmasters for fraud and forgerie, resigne to the Jesuits.

Psal. 83. Now if euer the word of the Psalme were verified of any, *malignaverunt consilium*, they deuised a pestilent, deuilish counsaile, and that of the Prouerbes, Prov. 1. *Come let vs lie in waite for bloud, ponamus tendiculas, let vs set snares*, the margent saith, *voraginem, a very gulfe, Deglutiamus eos, Let vs swallow them vp quick as hell*, it was true of this machination. For marke the excesse and height of their fury.

Fundamenta diruta. Senec. They shoot not at fanes and wethercocks, at pinnacles and peeces of temples. *The very foundations must be cast downe. Nolunt solita peccare quibus peccandi præmium infamia est. Ordinary factes cannot make them famous. In tã occupato sæculo fabulas vulgaris nequitia non invenit, Eroſtratus* must burne the temple of *Diana*, to get him a name, these must not rest, til they see the foundations downe. The variety of interpretations frameth my iust application to my hands.

1 *Fundamenta* literally. Materiall foundations indeed had beene cast downe by these sonnes of the earth, which the hands of ancient Kings had laid, Pallaces of incomparable honour and state had beene shaken into stones of emptines and consumed into cinders and dust, if their day had sped. ἃ οὐ καλῶς πάσῳ (say the 70) buildings of absolute, consummate perfection. *Positiones* (with Genebrard) settled and pitched in their places, not likely to haue stirred, without violence, till the pillers of heauen and earth had beene

dissolued. These foundations had beene cast downe.

2 Some saie, these foundations were *Preists*. & indeed in the story of *Saul* (of whom it is thought this psalme treateth) 85 Preists of the Lord which ware a linnen Ephod, were slaine by the hands of *Doëg* in one daie. Preists are foundations. They are *fulcra reip.* proppes of the common-wealth. They beare the arke of the Lord, and their lippes are arkes and coffers to preserue knoweledge. These foundations had bin cast downe. 1 Sam. 22.

3 Some say, these foũdations were διδασκαλίαι, *doctrines*; the knowledge of God and his lawes. These are also foundations; *fundamentum aliud nemo*, No man can lay any other foundation then that of the Prophets and Apostles &c. It was the law of the euer liuing God that brought *Dauid* into so much hatred; and it is the Gospel of Christ that bringeth vs. These foundations had also beene cast downe, It was the cheefe marke they aimed at.

4 *Fundamenta* with others are *fœdera*, *covenants*, leagues of amity, often made and often broken by *Saul*. Now what couenant, what bond, either of nature and humanity, or of natiue country, of consanguinity with some, with others of alliãce, with others of religion (for on some of either sort had the Lot fallen) had withheld this false and sedifragous nation of men from this barbarous action? These foundations had also been cast downe.

5 *Fundamenta* with *Symmachus* and *Ierome* are θεσμοὶ, *Lawes*. These are foundations to, and were then vpon the anuile, the assembly was for lawes. *Lawes*

&

and law-makers, with the reuerend Judges and Iuſticeſs, *Mutæ* and *Loquentes*, al muſt haue gone; theſe foundations had beene caſt downe.

5 *Kimhi* & *Aben Ezra* ſay that foundations in this place, are *Conſilia*, *Counſailes*. Counſailes are foũdati-
Prou. 15. ons. *For where the multitude of counſailours is, there is health.* *Conſilia Solonis* were held as behoueful to Athens *as trophæa Themiſtoclis*. The ones counſailes, as the others triumphs. And *Agamemnon* wiſhed that he had had ten ſuch about him as *Neſtor* was. They are not the eies of a king, but *perſpicilla regis* (one calleth them) *his ſpectacles* through which he looketh. The thrice honored & renowned order of theſe, were likewiſe appointed to the ſlaughter; theſe foundations had beene caſt downe.

7 Laſtly, *fundamẽta* with others are διαδοχαὶ, *vices*, *ſucceſſiones*, ſucceſſions, ſupplies. *Obſtupeſcite cæli, ſuper hoc.* Behold, the King, Queen, & their iſſue, not
Eccleſiaſt. 4 *adoleſcens ſecundus* alone, *deliciæ gentis Britannicæ*, but the whole progeny, father and ſonne, damme & young, roote and branch, *res* and *ſpes*, preſent and to come, all muſt haue drunke of this deadly cup of woful deſolation. Now to put al togither, if foundations of *buildings* muſt haue beene caſt downe, and *Prieſts* the foundations, *doctrines* the foundations, *couenãts* the foundatiũs, *lawes* the foundations, *counſailes* the foundations, and *ſucceſſions* the foundations, we had beene, as one ſummeth it vp, *Everſi à fundamentis*, quite turned vp by the rootes, & razed from the loweſt foundations; our church, our common wealth, our gouernment, our bodies, our families, our poſte-

rity

rity had beene vtterly ouerthrowne. When *Elizæus* eied *Hazâel* 2. *Reg.* 8. with the teares running downe his cheekes, to thinke of the euill he ſhould doe to Iſrael, in burning their citties with fire, daſhing their infants againſt the ſtones in the ſtreets, and ripping vp the women with childe; *Hazâel* anſwered, *Num enim ſum ſervus tuus canis, vt faciam rem iſtã magnam?* Am I thy ſeruant a dog? can I bee ſo forſaken of humanity, and looſe the bowels of manly compaſſion? What then doth *res iſta magna* deſerue to bee thought of? not *the raſh and wofull attempt of vnfortunate gentlemen* (as our Italionated Mountebancks ſeeke to ſalue it) but the moſt nefarious, facinorous, flagitious, incogitable fact, of perſõs (with their proctors and patrones) neither *generous*, for what drop of ingenuous bloud was in them? Nor *men*, for what ſparke of humanity? Nor *dogges*, vnleſſe of the brood of *Cerberus*, nor Tigers, nor Panthers, nor euening Wolues, nor ſhee-Beares, nor any thing, but by the vnnaturalleſt, ſtrangeſt μετεμψύχωσις that euer was feigned by Poets, very incarnated, tranſanimated deuils? Who that they were *vnfortunate* in it, that God that ſitteth in heauen, and ruleth not by *fortune* or chance, but by an architectonicall, ſoueraigne art of vnfallible prouidence, be praiſed for euer and euer. *Amen, Amen.* Pag. 6

I haue yet the cauſe to demaunde. *What hath the righteous done? Quid commeruit?* What hath he deſerued? Bucer. *Quid enim mali?* At leaſtwiſe *what euill?* Arnob. what had *David done?* Or what *Davids like*, who walketh in the ſteps of *David?* I appeale to the Iuſtus quid?

conſcience of your Maieſtie, that inwarde reflexe of your Princely heart, and to the open and broad eie of the world, what harme had you euer done them? Was it bycauſe you eaſed them of their fines and impoſitions? Or ſent them with life and limme vntouched beyond ſeas? Or admitted them to your gracious preſence, and let the light of your countenance fal vpon them, *Hebrewes* and *Ægyptians* both alike? Or diſtributed your fauours, honors, aduancements of them and their houſes with an equal hande? *For which of your good deedes?* Or was it *becauſe you receaued not the whole weapon into your boſome*, as *C. Fimbria* complained of *Q. Scævola?* That you diuided not the halfe of your kingdome to the Pope, as *Herode* promiſed halfe of his to an harlot? That you allowed not co-partnerſhip in ſupremacy with you within your own Dominions & Realmes? Admitted not *altare contra altare*, a linſey wolſey, miſcellan, medly religion within the land, here an houſe for the *arke* & there a temple, for *Dagon*? More then this (which as far be from your ſacred Maieſtie ever to yeeld vnto, as you are neare to Chriſt and chriſtian ſimplicity) *iuſtus quid fecit? What hath the righteous done?* This, this is the true cauſe, and euer wilbe the quarrell whileſt the couenant of daie and night ſtandeth, that the Goſpell of Chriſt and the faithfull profeſſors thereof are not either wholy expelled the kingdome, or affronted, mated at leaſt with a *pellex*, I meane an adulterous, idolatrous religion, to haue as firme footing in the land as the other hath. In the daies of your predeceſſor of memorable glory whilſt ſhe liued, &

Cic. ora. pro Roſ. Am.

now of as glorious a memory, what was the cauſe of their multiplied, variated complotments againſt hir, like the monſters in Africk, everie daie almoſt a new conſpiracy, that then they gaue hir not leaue to liue, now not leaue to be dead, and to ſleepe in hir duſt, but are angry at hir very *manes*,

...Nec mors mihi finiet iras,
...Saua ſed in manes manibus arma dabo,

that they haue ript hir vp from hir cradle, runne through hir life to hir graue, and will needs go down into hell to ſeeke hir immortall & now immaculate, incorruptible ſoule *amongſt hobgoblins and infernall ſpirits* (you knowe my author) what is the cauſe? I lay *Iuſta quid fecit.* Rather *manſueta quid fecit?* Gracious Lady, what had ſhee euer done? Whoſe finger did ſhe euer cauſe to ake, and hir heart aked not with him? Only this, that ſhe nurſt vp with the milke of hir breaſts, and hazarded to haue done with the deareſt bloud in hir veines, that euangelicall truth, which by the bleſſing of God and your Maieſties zeale, this Church yet retaineth? But our comfort is: *Si canes nos allatrauerint & conſciderint, auferre nobis nõ poſſunt quin ſimus homines rationis participes, illi autem ſint canes latrantes.* Men ſhall be men notwithſtanding the barkings of dogges, & dogges ſhall be doggs. And therfore avaunt, now not *Hazäels* dog (whoſoeuer thou art) but helliſh Curre, Διάβολος διαβολωλαλῶ, (for what was the fire of hell prepared, if not for ſuch tongues?) Go ſeeke thy Popes, & Cardinalls, & Cortizãs, thy *Incubos*, & *Succubos* amongſt hobgoblins & infernall ſpirits; *ſurrexit non eſt hìc*, ſhe is in heauen,

Sim. metap. in clem. Ro

ſhe is not there, ſhe ſhalbe a Saint in heauen, when thou ſhalt be a dog without, and as ſhee ſate vpon a glorious throne in earth to iudge hir people, ſo ſhall ſhe ſit vpon a far more glorious throne in heauen, to iudge ſuch miſcreants as thou art. *Nullam habet authoritatem illa ſententia, vbi qui damnandus eſt damnat.* Thy tongue cannot hurt hir with God nor good men, though it be as peircing as hot irons, hette like the ouen of Babylon ſeuentimes red-hot, at the fornace and hearth of hell it ſelfe.

Moſt Gracious Soueraigne. You are yet a liuing Lion. And the Lion of the tribe of *Iudah* graunt you may long and long ſo be. It may be they feare the Lions paw, and dare not as yet breake forth. But when you ſhall bee a dead Lion (as that *imperiall Lioneſſe* now is, and Lions muſt die as well as wormes) theſe *dogges* will barke at your *manes* to, theſe Aegyptiacal dead flies will cauſe the ſweet ointment of your precious and glorious name, to ſtinke vpon the face of the earth, what in them lieth, with their Leprous, venemous breath, and libellous, infamous pamphlets, as they do hirs. It is not this plea, *Iuſtus quid fecit?* That can excuſe you. I would they had iuſter cauſe to aſke, *iuſtus quid facit?* That your Maieſty would do them right, and adminiſter iuſtice vpon them, in the timely execution of your Lawes, and neceſſary caſtigation, coercion of their vnreſtrainable audaciouſneſſe. That your faithfull and good ſubiects did not demand with grones of heart, *Miſericors quid facit?* VVhat meaneth his Maieſtie to deale ſo graciouſlie with them: Some iuſtice with mercy and lenitie

would.

woulde doe wel. Some froſtes with the fire that warmeth theſe ſnakes in the bowels of your lande. Some pluckes at theſe thornes and prickles in our eies, (the meane time) and wilbee hereafter in our ides and hearts. Leaſt if iuſtice goe on to ſleepe as t were hir dead ſleepe, the tares of diſloialty, treaſons, and ſeditions be ſo thicke ſowen in the field of your kingdomes, by thoſe *enuious men*, the ſeedeſ-mē of Rome, that it wil be difficulty and maiſtry afterwards to remoue them.

The foundations (you haue heard before) were in ſundry acceptions. I omitted one of all the reſt, that *fundamenta* were *retia*, *nets* which the wicked ſpred to entrappe the righteous, their crafty and clandeſtine coūſailes, whervpon they built the whole frame of their miſchiefes. Theſe were *caſt downe*, al their proiects deſcried, their purpoſes fruſtrated. But by whom? For *iuſtus quid fecit?* What hath the righteous done, to breake thoſe ſnares, and to deliver himſelfe? That is the path which *Baſill* with ſome others walke in, ſo they make the connexion. The anſwere is, *nihil*, *nothing*, leſſe then nothing. *Ad dominum ceu anchoram ſacram confugit*, hee fled to the *Lord* as his anker, altar, ſanctuarie, cittie of refuge, tower of defence, *mons in vertice montium*, mountaine aboue all mountaines, that is to ſaie, helper aboue all worldelie helpers. *The Lorde is in his holy temple. The Lordes ſeate is in heaven. Our ſoule hath alſo eſcaped as a birde from the ſnare of the fowler. The ſnare is broken, and vvee are delivered.* By whome? *Benedictus d.* *Bleſſed be the Lorde that hath*

2. *Part. Dominus in tēplo.*

Baſil

Pſalm. 124

not giuen vs vp a pray to their teeth. That is, Dominus in templo ſuo ſancto. If the Lord had not bin on our ſide (may England now ſaie) *if the Lord had not beene on our ſide* what then? Our foundations had beene caſt downe, and theirs had beene reared vp. But *adiutorium noſtrum, Our helpe ſtandeth in the name of the Lord which made heauen and earth. Dominus in templo ſancto ſuo.* But what will the wicked ſaie? *Dominus in templo ſancto ſuo, Dominus in cælo. &c.* What is that to vs? *populus in ſcabello*, maie doe what they liſt. *Dominus deſeruit terram.* The Lorde hath forſaken the earth. Not ſo. It is anſwered in my text, *Oculi eius reſpiciunt*, his eies behold, nay, *palpebræ eius interrogant*, his very eylidds conſider, hee ſiteth not idly in heauē, as the wicked imagin. There is *apertio oculorum*, ſaith S *Auſtin*, and *opertio*. Opēning and ſhutting the eie in God, his *eie* & his *eielid*. God ſeeth with his open eie, when hee diſcouereth a thing at the preſent, and cauſeth vs alſo to ſee it, But conſidereth with his eielid, when he maketh as if he ſlept, winketh at the waies of ſinners, taketh leaſure and reſpite before he bring them to light. It is not to be thought but that *oculus reſpexit*, if you cōſider himſelfe, the bright eie of the Lord was vpon the firſt thought and imagination of this Salmonean thunder and lighning, and followed thē in the whole courſe therof, went with them, when they trudged to Doway, and gadded to Spaine, marked the *hiſsing of the bee of Ægypt to the fly of Aſſur*, all the intelligēce, I meane, that paſt betwixt the Leiger Ieſuite in England, with the leigers of Flaunders and Spaine;

yet he bewraied not this at the firſt, but *palpebræ eius exploratunt*, he ſate with his eies ſhut, & conſidered vnder his *eieliddes*, bare himſelfe ſilent and ſtil, & let them runne on, til they had runne themſelues to perdition. You ſee what *palpebræ* are. I could giue you ſtrange examples, perhapps not proper to this daie more then others, yet neither impertinent to my duty, nor vnacceptable to a loiall auditorie, nor ſtrangers to my text, where *palpebræ* are mentioned, nor aliene from the worke we haue in hand, our greate Hallelüiah, and ſolemne ſacrifice of praiſe & thankſgiuing. For doe we bleſſe God for preſeruing the life of our King, and ſhal we not bleſſe him for preſeruing the honour of our King? I verilie aſſure my ſelfe, that *diſcrimen* and narrow exigent of life, which his Maieſtie was put vnto, when he was in the fanges of the Lion, & in the very armes & gripes of death, did not ſo much afflict him, as an vndeſerued crime & imputation caſt vpō him, of a diſhonorable fact done. *Qui negligit famā, homicida eſt.* It was 8. years ſince, vpō the ſifth of Auguſt laſt, that the *Gowries* conſpired againſt the life of the Lordes annointed, and receaued their deſerued meed. There haue beene *oculi nequam* in the world, *miſtruſtfull eies* that haue looked awry vpon that fact euer ſince, & would not beleeue it. But what hath the Lord done the meanetime? Albeit *oculus non reſpexit*, his eie did not open out of hand, and giue them preſent ſatiſfaction, yet *palpebræ exploratunt, his eieliddes conſidered*, he thought vpon it in ſecret, in the counſaile of his owne heart, and by a poſthumous, penitent confeſſion after the conſpi-

rators were moſt of them dead, and almoſt rotten) of one of the complices themſelues, laid it as it were in the ſunne-beames, and put it paſt al queſtion. It were ſtrange to giue you a parallele to this, coetaneous I thinke in time, and of the ſame ſtanding. It was eight yeares ſince likewiſe, in the daies of *Clement* the eighth, that Letters were ſent vnto Rome, to the Pope and two Cardinals, *Aldobrandine* and *Bellarmine*, wherein the hande of the King was abuſed, his heart neuer coulde. (I doe but touch by the way: I am *vox clamantis*, the voice to a famous crier and lowde trumpetter of theſe thinges) The matter hath long ſlept, yeares after yeares haue expired, and Pope deceaſed after Pope. But *palpebræ eius explorârunt*, though the eie of the Lorde hath not ſeemed to ſtirre al this while, his *Eie-liddes* haue conſidered, and bethought of the meanes and opportunitie to bring all forth. And now at length, truth the daughter of time, or rather of the euerliving God, though not by that miracle in the Pſalme *Ex ore infantium*, yet by an other not inferiour, *Ex ore malignantium*, out of the mouthes and hearts of enimies, which intended a ſcandall to his ſacred perſon, hath as ſtrangely diſcouered this as that other, to the glorie of his great name, and the honour both of king and kingdome. Both theſe haue the eie-liddes of the Lorde conſidered and reuealed the one after eight yeares, and the other after eight; the one by an actor or acceſſarie to the fact, the other by the actour; the one by occaſion of papers and ſkrolles, the other by occaſion of papers and

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pamphlets. And now to the ſeruice of this happie day, wherein wee ſing our *Hoſanna*, and commemorate our great and general *iubilee*, Let this bee added as not the leaſt part of our Chriſtian ioie, that his religious Maieſtie, ſo farre is it from him, with other kings of the earth to receaue the marke of the beaſt imprinted in his forehead, that he is iealous, impatient, cannot endure that any ſcratch of a pen, or type of a Printers Preſſe ſhould leaue the leaſt note or ſuſpicion vpon him, as if euer he had but a thought in his heart to fal downe and worſhip that golden calfe. I returne where I left. *The Lord is in his holy pallace, &c.* There he ſitteth, and ſeeth, and conſidereth both with eie and eielidds, and in the ende ſhall iudge. *Lætabitur iuſtus cum viderit vindictam.* If the righteous ſhal reioice to beholde, much more to eſcape vengance. If when he waſheth his feet in the bloud of the wicked, much more that the wicked waſh not their feete in the bloud of Saints. *Factum eſt iſtud à domino:* this was the Lords doing alone. He ſhut the mouth of that peſtilent quiver that not an arrow was ſhot againſt vs to hurt one haire of our heades; and ſtood as a wall of fire about vs, 2. *Zach.* to keepe vs from that merciles *Tophet* of fire, even ready to haue devoured vs. And therefore, *non nobis domine, non nobis*, not *vnto vs, O Lord, not vnto vs*, but vnto thine *all-onely name*, not the names of our king nor princes, our Sages nor Senators (the greateſt names amongſt vs) *but to thy name alone*, if we be ſo wretched to denie it, *da gloriam*, giue thou the honour and glory of that daies redemption. But let vs giue it to. *Afferte domino* Pſal. 58.

filij Dei, giue vnto the Lord O yee ſons of the mighty; and *afferte domino familiæ gentium*, giue vnto the Lorde O yee families and tribes of the people, giue vnto the Lord that honour that is due vnto him. Princes, and private perſons, Prelates and people, Nobles and Commons, high and low, one with an other, old men and maidens, young men and ſucklings, praiſe the name of the Lord, ſing praiſes, ſing praiſes vnto him whileſt you haue any being. It is the cauſe of our meetings and panegyrickes this day, and it ſhalbee *a Law in Iſraell and an ordinaunce in Iacob* amongſt our childrens children to the laſt day. *Sit nomen domini benedictum, Let the name of the Lorde bee bleſſed from this time forth world without end, and let all the people ſay, Amen.*

FINIS.

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